

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 50, Vol. LIV.

Monday, December 12, 1892.

Price One Penny.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 772.]

UPON the conclusion of Apostle Thatcher's testimony the conference was addressed by

APOSTLE FRANKLIN D. RICHARDS,

who in making some closing remarks regarding the completion of the Temple in Salt Lake City, said that in human experience in building houses men nearly always find the cost greater as they proceed than the first estimates. So also in regard to the Temple, and consequently more means is wanted than was estimated six months ago. The speaker enjoined upon the Bishops and leading men of the Church to watch over their flocks and look into their condition, that they might educate and purify themselves so as to be worthy to enter into that holy building after its completion and contemplated dedication in April next.

Forty years ago the speaker, while laboring as a missionary in Europe, was engaged in gathering means for the erection of the Salt Lake Temple, and now that it is nearing completion the hearts of the Saints should not be narrow or contracted in responding to the last call in its behalf. They should bring forward the substance with which the Lord has blessed them so that the authorities of the Church and those who have been appointed to take immediate charge of the finishing work may have ample means wherewith to give the building that beautiful and tasteful finish which is contemplated for it. While thus aiding the work in a material way, the Saints should also prepare themselves to receive the blessings which the Lord has in store for the faithful and is anxious to bestow upon them and upon their friends and relatives who have gone behind the veil.

The time for closing the meeting having arrived, singing was omitted, and the benediction was offered by Apostle Franklin D. Richards.

AT THE TABERNACLE.

10 a.m. The choir and congregation sang:

Do what is right, the day-dawn is breaking,
Hailing a future of freedom and light.

Prayer by Elder L. W. Shurtliff.

The choir sang:

Home love.

PRESIDENT WILFORD WOODRUFF

was the first speaker. The following is a brief synopsis of his discourse:

He commenced by stating that he desired the faith and prayers of the Saints, because nobody could occupy the position he now had profitably to the hearers, without being guided by the Holy Spirit. There were a few thoughts on his mind which he would endeavor to lay before the conference. In the first place he would bear his witness to the truth of the Gospel of Jesus Christ as revealed in these latter days, and he did so fully aware of the fact that he was responsible before the Almighty as to the testimony he gave. The Saints were witnesses before the world and accountable for what they said, but the world would be responsible if it rejected the testimony. The speaker knew that this work was of God and had been established through His power. During almost sixty years he had been connected with the Church and held the Holy Priesthood and during that time he had traveled much abroad and at home laboring for the spread of the Gospel. He had seen numerous manifestations of the power of the Almighty. The gifts formerly possessed by the Saints he had seen exercised in this Church. The Holy Spirit was given to those who complied with the requirements of the Gospel. Hence the speaker knew that Joseph was a Prophet of God and that this Church was the work of God.

Concerning revelation, President Woodruff said the Saints were not without that divine gift. There were many men and women in these valleys who were filled with inspiration, and the Apostles, when they spoke to the people by the Holy Spirit, were revelators. The kingdom of God could not exist without revelations. We might, however, feel that we wanted more revelations than we had, to better understand our position and to accomplish the work we were called to perform. From the time of Adam to the present hour no one could be found who ever preached and administered in the ordinances of the Gospel without having the Holy Priesthood. All that Moses and his successors did, and even the work done by our Savior, was done by the power of the Priesthood. This the speaker illustrated by reference to the life and death of our Savior.

Christ came in the meridian of time to the Jewish nation, but that people did not receive Him. He lived long enough to teach the Gospel and organize His church. But after this work was done, He gave Himself up to death and was crucified by His enemies, for whom He prayed, "Father, forgive them; for they know not what they do." He had previously chosen twelve Apostles to be His witnesses. These were taken not from the prominent men of the nation but from the lowly and humble,

who were willing to be taught by Him and to do His will. Something similar had taken place in our age. The Lord had established a dispensation. This was not for one nation only, but for both Gentiles and Jews.

The dispensation in which the first Apostles lived was not permanent. After the time of the Apostles the Priesthood was taken away, the Church was led into the wilderness, where she remained until the time of the restoration. But the last dispensation was different from the previous ones. It was established never to be overthrown, in fulfillment of prophecies given in previous dispensations. In the sacred Scriptures the history of our work is already written. There never was a more important or a greater dispensation.

Joseph Smith was an illiterate young man, but he was called upon to perform this great work, and he had revelations given to him that were greater than any we read of given to other Prophets. The speaker had traveled with him for thousands of miles, and had been an eye witness to the mighty works he had performed, and he could therefore not doubt his divine mission. He had seen him, by the power of God, heal the sick and do other marvelous works, and the Spirit of God rested upon him until his martyrdom. The Church had therefore been organized by the power of God, with all the gifts and graces that belonged thereto. A great foundation had been laid. The Saints were here, gathered by the power of God. Our history was known to the world, and it was comforting to know that the work that we have to do had already been foreshadowed thousands of years ago by holy Prophets. Even the place in which we now dwell was the one where God wants us to be. This is the place where the city and temple of God should be built. What God has foretold has come true.

Concerning the duties of the Saints, the speaker said it now was incumbent upon us to go forth and warn the inhabitants of the earth of the judgments to come. For this we were reserved in the spirit world and had now come forth upon the earth in these days. There was a great responsibility resting upon us in regard to this. The Prophets Joseph and Hyrum laid the foundation of this work and received the crown of martyrs. But on us the responsibility rested to continue the work and warn the world.

Speaking of the revelation relating to the redemption of the dead, President Woodruff said this was a most comforting doctrine. Through it we were taught how the principles of salvation could be extended beyond the veil and reach our progenitors. He wished that all the Saints might have their understandings opened to this great truth. It was a matter to be thankful for that we had already been able to build three temples in this Territory, and we should be diligent in completing the one now being erected in this city. Our dead did not look to the sectarian world but to us for the performances of the ordinances connected with their salvation. A vast host of enemies were arrayed against this work, but the Lord would sustain us and hold His hand over us until the work was done, and all His plans and purposes accomplished.

The speaker then took up the subject of home industries, and said that

he would endorse the remarks made on this subject during the conference. The Saints were here to build up Zion.

With regard to the future, President Woodruff said the rising generation would stand up and carry this work onward by the power of God. The right element was there. Our sons, as a general rule, would not forsake their God, nor their fathers and mothers. Some of them might go astray, but there would be found among them those who could, by the power of God, carry out this work. In his early life the speaker had often read about Prophets and Apostles, and other holy men, and he had wished to live to see one, and when he heard the Gospel he felt that his desire had been granted. He would therefore admonish the young to give themselves up to the work of God.

He felt to bless the Saints with all his heart. He would bless his brethren of the Apostles and say there was unity among them. He rejoiced in contemplating the work of God in these last days. It was such a work as was never heard of before.

The speaker closed his remarks by stating that he was glad that he was alive yet. He knew he was sustained by the prayers of tens of thousands of righteous men and women. He wished that the Saints might be faithful and true and kind to each other, and that God's blessings might rest abundantly upon them.

APOSTLE F. M. LYMAN

felt grateful to God for the testimony of President Woodruff. The Latter-day Saints were essentially preachers of the Gospel, and no other religious body had so large a proportion of ministers as they. The Apostles, the High Priests, the Seventies, the Elders, all were given the duty of bearing testimony of the work of God to the people of the world.

God required His people to be a peculiar one, preaching the Gospel by precept and example. The Holy Ghost would give power to their testimony, and that Spirit could be enjoyed only through living according to the requirements of the Lord. An especial opportunity was given to us at present to show our willingness to obey the will of God by completing the Temple in this city before the sixth of next April. It was thought last April that \$100,000 would be sufficient to pay for the completion of the work, but it was found that about \$300,000 would be needed.

This would require some sacrifice at the hands of the Latter-day Saints. President Woodruff was being preserved upon the earth to take part in the dedication of that Temple. Considering the blessings showered upon the Saints, they should be able and willing to put forth an extra effort to the end that it might be dedicated at the appointed time.

Great privileges would be enjoyed by the Saints who participated in the dedicatory services in the Temple. It had been decided that the dedicatory services should be conducted so that every Latter-day Saint worthy to enter the building might witness them. They would be continued from day to day until the privilege was given to everyone who was worthy. We would all feel better then if the Temple should be entirely free from debt and especially if individually we had contributed means toward its completion.

There was a necessity that we prepare ourselves for these exercises by casting out all evil from our minds, and resolving to leave our acts of wrongfulness behind. Temperance should be so strictly observed by the Latter-day Saints that the people of the world might consider us most remarkable in that respect. Claiming, as we do, that we have the true Gospel, we ought to be temperate, sober, diligent, and faithful in the work of God. Our houses of worship should be filled on the Sabbath, and all recreation eschewed on that day.

The speaker was grieved to state that carelessness and indifference were springing up among the people, especially with regard to prayer and partaking of the Sacrament.

The necessity of obtaining reliable information regarding the true status of all the people of Zion was dwelt upon, and energetic labor of correction and counsel was advised. Great and careful labor would be required to redeem the people from the sins of the world. Hence the necessity that each man should hold the Priesthood, that he might be a savior to himself, and a worker of righteousness. If each performs this work for himself, the will of God would be done, and all would be exemplars and teachers of righteousness among the people. This duty was not required of those high in authority, any more than of those holding a lower degree and office of the Priesthood. Each should make a record of righteousness for himself, and in this condition we should be when we entered the Temple. All should feel well towards each other, that nothing might hinder the free flow of the Spirit of God in His Temple at its dedication.

Let us reform for the next six months, freeing ourselves from sin and iniquity; not waiting until the day of dedication, but reforming every day from this time on. Let us live for the blessings of God, that we might have constant communication with heaven. God is anxious to bless us, and we should live so as to increase His favors and His inspiration upon us. We should be careful toward our children, to imbue them with love for the work of God, that they might be a source of strength to Israel. May God bless His people with ability to complete that edifice, and with worthiness to enter it at its dedication.

President George Q. Cannon read the following abstract of general report of Y. L. M. I. A. for the year ending August 1, 1892:

Meetings held, 6,955; number of members, 10,161; average attendance, 4,769; books in library, 3,574.

Cash on hand at last report	...	...	...	...	...	...	\$1507.09
Cash received	...	...	...	...	...	...	3971.16
Total	...	...	...	...	...	...	\$5478.25
Cash disbursed	...	...	...	...	...	...	\$3777.69
Cash on hand	...	...	...	...	...	...	1700.56
Property on hand at last report	...	...	...	...	...	...	\$2161.49
Property received	...	...	...	...	...	...	681.95½
Total	...	...	...	...	...	...	\$2843.44½
Property disbursed	...	...	...	...	...	...	\$1331.11½
Property on hand	...	...	...	...	...	...	2512.33
Total cash and property on hand	...	...	...	...	...	...	\$4212.89

General officers of Y. L. M. I. A.: President, Elmina S. Taylor; first counselor, Maria Y. Dougall; second counselor, Martha H. Tingey.

Aids: Lillie Freeze, Adella W. Eardley, Sarah Eddington, Aggie S. Campbell, Minnie J. Snow, May Talmage.

Secretary and Treasurer, Ann M. Cannon.

Corresponding Secretary, Mae Taylor.

A motion to receive the above report and place it on file with the account of the proceedings of the conference was passed by unanimous vote.

The choir sang the anthem:

The God of Israel.

Benediction by Elder Ira N. Hinckley.

[TO BE CONTINUED.]

INTEMPERANCE AMONG WOMEN.

WELL may the increasing intemperance among women be called "A National Shame," and painful and humiliating as the subject is, it is far better that the matter should be brought into the full light of public notice. We fear that in many cases the disease of drunkenness is inherited as much as is insanity or consumption; in fact, it is impossible to doubt that this is so, for are we not told that "the sins of the fathers shall be visited upon the children, even unto the third and fourth generation"? Among the social and accidental causes are only too frequently want, misery, and suffering. These are especially rife among the poor, whose lives are so often joyless, comfortless, and hard, and who have been brought up to look upon the "drop of beer or spirit" as comforting. These, too, are tempted by example, and also by the light and warmth and brightness of the dazzling gin-palace, all of which are wanting in their own bare and cheerless homes. There is also another cause that is very powerful in dragging down even those who have no especial desire or craving for drink, and that is the custom that is now established in lodging-houses for the women to "club together" and stand drink to one another. By this means the unfortunate creatures are able to keep on during the whole week, for when the money of one is spent, another comes forward and stands treat. Thus a continual supply is kept going day after day. There seems, too, but little hope for a woman to escape this pernicious habit. Even if she were willing to do so, her friends would resent such conduct on her part with such force and vigor, that at length, between persuasions and threats, she would be forced to take her part in the horrible carouse. Another cause is the widespread habit that the poor people have of sending children to the public-house, the very atmosphere of which must be unfit for them to breathe; and it is said that thousands of children acquire the taste for intoxicating drinks by the stolen sips taken from the beer they are sent to fetch; and when we read of young girls of fifteen being taken up for drunkenness, can anyone doubt that they have been trained to the habit by their frequent—almost daily—visits to the public-house, which has accustomed them, not only to the smell and taste of drink, but also to the sight of men and women drunk and helpless? Is it wonderful, therefore, that they become callous to its horrors, and learn to look upon drunkenness as an ordinary and everyday occurrence?—*Lady.*

FACTS AND EVENTS.

James Rees, aged seventy years, a farmer near Pontypool, England, was sentenced to five years' penal servitude for stealing two sheep from another farmer recently.

Damage amounting to half a million dollars was caused by the destruction by fire of two establishments on Staten Island on November 24. Several hundred were thrown out of employment by the disaster.

Dispatches from Porto Novo state that the capture of Abomey by the French terminates the war in Dahomey. King Behanzin is accompanied in his flight by only a few followers, and it is believed he will endeavor to enter some European colony.

A telegram from Toronto, Canada, states that William O'Connor, the Canadian oarsman, who was defeated by Searle, the Australian, in 1889, in a match for the championship of the world, died there on November 23, of typhoid fever. He was twenty-nine years of age.

In view of the apprehension of the importation of cholera into the United States next spring, the Senate Committee on Immigration have decided to confine their deliberations to the question of the total stoppage of immigration for one year. It is, however, proposed to except all countries on the American continent from the prohibition.

It is stated that Mr. Harrison, the President of the United States will make a tour in Europe next summer, and will visit a number of the principal manufacturing centres, with the object of studying the economic conditions. He intends, it is said, to write a book contrasting the conditions of labor in Great Britain and the United States.

The instructor of Astronomy in the High-school at Philadelphia, U.S.A., states that the earth on the night of November 24, collided with a comet in the Andromeda group and shattered it to pieces. This theory is said to receive confirmation by news from Illinois and other states where there was a great fall of meteors. These are supposed to be the remains of the defunct comet.

Mr. Jay Gould, the famous American financier and railway king, died in New York December 2, after an illness lasting some months. He celebrated his fifty-sixth birthday in May last. His complaint which caused his death was an affection of the stomach, which had troubled him for years. One authority described the millionaire's malady as "nervous dyspepsia," while another asserted that hemorrhage of the stomach had set in.

A dispatch from Canada states that it is authoritatively announced, on behalf of the Maitoban Government, that it will not recognize the appeal made by the Roman Catholics in the province to the Dominion Ministry on the matter of the separate schools question, which appeal is about to be opened. The Government regards an appeal from the Imperial Privy Council to a Canadian court as inadmissible, and will not in consequence be represented at the hearing of the case.

In consequence of the depression in trade in Great Britain, and the diminution of output, the Dowlais Iron and Steel Company have been granted by the Merthyr Assessment Committee a reduction of ten per cent. In order to prevent the Americans palming off Welsh-made block plates tinned in the United States as a native product, the Tinworkers' Union at Swansea, Wales, have adopted measures for the purpose of putting a stop to the manufacture of block plates for the American markets.

News has been received from Mexico of a terrible scene which occurred at a bull fight at Ai Pepa on November 22. A bull which had been maddened by wounds received during the fight stampeded a number of other bulls, which were insecurely penned in anticipation of their appearance in the arena. The animals rushed blindly at the barricade separating the spectators from the arena and overthrew it, goring and trampling on the terrified spectators. The latter rushed to one side of the arena to escape the infuriated bulls, when the seats, somewhat lightly constructed, fell with the struggling crowd. No fewer than 50 were injured in the fall, and the bulls killed one person and inflicted wounds on ten others.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 12, 1892.

PRAYER.

AMONG the circumstances that were peculiarly characteristic of the Saints at the time of Christ, none were more steadily insisted upon, or more frequently mentioned by the Apostolic writers than this—that they “walk by faith and not by sight.” The various graces, whose harmonious union constitutes the perfection to which all Latter-day Saints aspire, seemed to be possessed by the Saints at the time of the Savior, in different degrees, according to their advances in righteousness; but owing to the peculiar organization of some of the people at that time, who were endowed with senses admirably constructed to perceive and enjoy the objects which surrounded them, and to whom the pleasures of life were generally attainable without much painful exertion of strength or faculties, the life of faith was not of easy attainment. To them accustomed to taste largely of the gratifications of life, the simple truths of the Gospel were seldom a welcome message. Invisible things struck but faintly upon their minds, and the impression was easily effaced by the intrusion of other images. So keenly was this fact sensed by the Apostle James, that in his famous epistle he deemed it expedient to exhort those who were inclined to waver to seek God earnestly in prayer, without wavering, and wisdom and knowledge would be given them.

Prayer, which is the intercourse that takes place between the soul and the great Searcher of hearts—the act of asking for anything needed, with earnestness or zeal, does not consist of mere uttering of words, or any outward form; it is an act of spiritual devotion in which the soul is borne away for a time from all the objects of sense to appear before the Creator, there to learn what the profane, light-minded, and thoughtless can never appreciate.

It is a remarkable fact that God has always permitted His children freely to hold communication with Himself. From Adam to Enoch; from Enoch to Nehemiah; from Nehemiah to John the Revelator; it is met with under every variety of circumstances; the poor and needy were listened to, while the proud and disobedient cried in vain for help; but no instances are recorded where anyone was forbidden to pray.

It is an unspeakable consolation to every reflective and feeling mind,

that amidst all the changes, disappointments, and vanities around us, there is One who is all-wise and perfect. The contemplation of that Divine Being, who is the Father of all, the Centre of all excellence, is so congenial to the human mind, that, even if it were impossible to prove His existence by reasonable inferences, man would be constrained to believe it from a necessity of finding something to sustain him under the sense of his weakness. Take God away and the great vision around us is only a dream. The world in which we live is so constituted that everything seems to proclaim aloud the perpetual existence of the Almighty. It is a significant fact that there is not a single phenomenon of thought or perception, respecting which, when correctly analyzed, we are not compelled to confess that we can render no account of it, except that such is the will of our Creator; thus confessing our dependence upon Him. The history of all science corroborates this statement. One may study with the naturalist, experiment with the physicist and watch the chemist in his unfolding of the marvelous properties of matter, ponder over the intricate mechanism of the human body, soar with the philosopher into the realms of metaphysics, yet, after all, it is difficult to conceive how life can be sustained for a single hour without the preserving power of an all-wise Creator unceasingly exercised upon us.

And is not the ordinary course of our conduct and experience but one continual testimony to the watchful providence of God? We retire to rest at night without the slightest solicitude, well assured that we shall awake on the morrow with every function of life restored and refreshed. The seed is committed to the earth in full assurance that, after a few weeks, it will exhibit signs of life, and subsequently yield abundantly. Day by day we are clothed and fed; yet there is not a person in the universe who can say for a surety that the sun will rise on the morrow. It is difficult to conceive a spectacle more striking than that which is exhibited every day in a great nation, where ten, twenty, or sixty millions of beings—none of whom can support life without a regular supply of food—retire calmly to rest at night, in a perfect confidence that they shall find a supply for their wants on the following day.

God has revealed Himself not merely as the Maker and Judge of the whole creation, not simply as its guardian and benefactor, but He has taught us to regard Him as a Father—a watchful teacher, and unfailing friend. He calls to us to come to Him with thankful hearts; to place our whole confidence in Him; to accept, as freely as He offers it, the gift of eternal life; and, casting away sin, to walk henceforth as children of a Parent who can never fail them, and who by His mercy causes to exist a relation of unrivalled dignity, of incomparable security, and of ineffable happiness.

Consider, for a moment, who it is that asks us to put our trust in Him. "God who made the earth and all things that are therein." In what language should we presume to speak of Him! The most extraordinary genius of modern times never pronounced the awful name of Deity without a pause. It is an idea which fills the mind at once, and which the highest natures will always contemplate with the profoundest reverence.

He formed all things. Nothing is too vast for His control; nothing too little for the vigilance of His inspection. God invites us to pray to Him, and to put our trust in His word, and is He not trustworthy? The ordinary blessings of life are apt to escape our notice; but our Heavenly Father undoubtedly intended them as assurances of His unfailing providence.

What words can more beautifully describe the blessedness of prayer than those of the twenty-third Psalm, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod, and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." What cheerfulness, courage, peace and holy gratitude breathe through this noble composition! Truly, they are the rewards of placing confidence in God, and are everlasting sources of happiness.

It has been said that there is no greater argument in the world of a man's spiritual weakness, and the falseness of his heart, in the matter of religion, than his backwardness in saying his prayers: so weary of their length, so glad when they are done, so ready to put an excuse. Yet it is no labor, nor trouble, he is thus anxious to avoid, but the begging of a blessing and receiving it: honoring his God, and by so doing honoring himself, too.

God is the highest object to which the soul in all its powers can be directed. None ever trusted in Him without increasing in spiritual strength, and discovering more and more of His plans, and of the depth of His wisdom. The humble Saint knows that prayer is his chief security in seasons of difficulty and temptation. Compared with eternity, his life is almost nothing; yet such is his present weakness, that he is seldom able to preserve an equal tenor through this short portion of existence. Distresses come upon him before he is aware, and find him ill prepared. Past failures render him justly distrustful of himself; and his happiest hours are saddened with the thought that perhaps temptations may hereafter arise too powerful for his strength: or a new state of things might insensibly turn his mind from spiritual pursuits, and steal from him what hope and joy he had been laboring to attain. In the midst of all his difficulties, however, he has the hope that spiritual strength and knowledge may always be derived from his Heavenly Father, in proportion to his needs. How happy it is to believe, with a steadfast assurance, that his petitions are heard even while he is making them; and how delightful to meet with a proof of it in the effectual and actual grant of them. The Latter-day Saints have proven that mighty is the efficacy of such intercessions to avert judgments; how much more available, then, may they be to secure the continuance of blessings.

The Savior in teaching His disciples how to pray, said that they must ask in faith, believing that they would receive. They were to enter into their secret chambers, and pray secretly to the Father who would reward them openly. The mutual love and harmony, the delightful brotherly

confidence that existed among the disciples were the fruits resulting from the obedience of those instructions. He taught them that when God gave a promise, the expectation of its fulfillment was not only warranted, but it was their duty to expect it, and God was dishonored if the fulfillment was doubted. They should also supplicate the Lord in the spirit of prayer, and in a becoming manner. None but the careless and the confident would rush rudely into the presence of a great man; and is it proper for us in our supplications to our Heavenly Father, to take that to be religion which the common reason of mankind will not allow to be manners?

To pray to God is to have His image ever before us; to enjoy his Holy Spirit which causes the prayer of Jesus to be heeded, "That they all may be one; as thou Father art in me, and I in thee, that they may be one in us." They who humble themselves before their Maker can testify of the tranquility it communicates, the courage it inspires, the joy, gratitude, and holy affections it breathes through the soul. "Blessed are they that trusteth in Him."

W. B. D., Jr.

THERE is every indication of a determination on the part of Russia, if not to make war, at least to be prepared for it. A late German newspaper says that Belgium has received an order from Russia to have 400,000 Berdan rifles fitted. This order has given rise to some disappointment, as it had been arranged that no orders of this kind would be given except in Russia itself or in France, but it appears that the armament determined upon could not have been completed by the summer of 1894 without having recourse to the assistance of Belgian makers.

THE *Jewish Chronicle* is authority for the statement that the Jews are still fearfully ill-treated in Russia and Morocco. In the capital of the latter country the evidence of a Jew has no legal validity, and Jew-baiting is very common. Jews are still forbidden to ride on horses and mules in certain cities and are still forced in parts to wear distinctive dresses. Only the protected Jews live in anything approaching safety and comfort. The great grievance of the Jews, in Morocco, however, is the insecurity of life owing to the vile system of the punishment for murder by "blood money." If a Moor murders a true believer, the family of the murdered man have a right to his life, and very rarely fail to obtain it, unless they choose to condone the offense, and surreptitiously accept blood-money from the murderer or his family. But the life of a murderer of a Jew is never in danger from the Moorish law, as, of course, according to their creed the life of a true believer is not to be compared in value with the life of a "Jewish dog." If a Jew becomes obnoxious to a Moor he generally has him murdered. If a fuss is made, or if the Jew is protected by a foreign power, or has friends protected by a foreign power, the instigator of the murder generally pays about fifty dollars, and the whole matter is hushed up. This custom of blood-money the Jewish societies are endeavoring to have abolished.

THE use of the flesh of mules and donkeys as an article of food is ex-

tending, not only abroad, but in Great Britain also. In spite of the fact that this particular kind of beef is distinguished in the meat stalls by a label indicating its nature, many families take kindly to it. Since the fashion was started under the late French empire, it has made great headway. To-day in Paris there are, it is said, no fewer than 180 shops where no flesh is sold but that of the horse, and last year the French disposed of 21,231 carcasses. The war of 1870, between France and Germany produced necessities which familiarized the people with this article of food, which was found to be convenient as well as nutritious. During the siege of Paris, the inhabitants were glad to get a slice of anything that could be described as meat. The best cuts from a healthy young horse bring twenty cents per pound, for which figure good beef can be obtained.

APPOINTMENTS.—Elders E. J. Farnes, Samuel N. Cook and Walter Howick are appointed to labor as traveling Elders in the London Conference.

Elders Thomas Minson and S. C. Chadwick are appointed to labor as traveling Elders in the Cheltenham Conference.

Elders A. Knowles and Alexander H. Moyes are appointed to labor as traveling Elders in the Newcastle Conference.

Elder David Johns is appointed to labor as traveling Elder in the Welsh Conference.

Elder Hugh McKay is appointed to labor as traveling Elder in the Irish Conference.

Elder Thos. J. Page is appointed to labor as traveling Elder in the Birmingham Conference.

ARRIVALS.—On Tuesday morning, December 6, the Guion steamship *Arizona* arrived in Liverpool from New York, and anchored in the Mersey. Among the passengers were Charles I. Durrans, of Rexburg, Idaho, and F. A. Neuburger, of Logan, for the Swiss and German Mission; E. J. Farnes, of Basalt, Thomas Munson, of Paris, Idaho, Edward A. Knowles, David Johns, of North Ogden, Alexander H. Moyes, of Ogden, Hugh McKay, Samuel N. Cook, of Willard, Walter Howick, of Mill Creek, Thos. J. Page, of Bountiful, S. C. Chadwick, of Whitney, Idaho, for the British Mission; and Charles Sorenson, of Hyrum, for the Scandinavian Mission. All were well. Those for the continent proceeded on their journey.

Apostle Brigham Young, President of the European Mission, who left Liverpool, on November 12, for New York with his family, and Sister Nettie Y. Snell, of Salt Lake City, who is on a visit to relatives in Paris, were also among the arrivals. Both were in excellent health.

CAN WE SIGNAL TO OTHER WORLDS?

So much has recently been written concerning the canals on the planet Mars that a brief account of the original meaning of the word "canals," when thus applied, should be of interest. In 1877 the Italian astronomer Schiapparelli discovered a number of streaks, many of them very long and very straight, running across the land surface of Mars.

These streaks he named *canali*, which, in Italian, means a channel, or a pipe. When the discovery was translated into English, the word canal was used, which suggests human labor, so it was inferred that our ruddy brother had inhabitants like ourselves.

This has led to the discussion of the possibility of signalling to Mars.

A few years ago it was proposed to communicate with the inhabitants of the Moon by establishing fire signals in the shape of circles, triangles, etc., upon the plains of Siberia or the Sahara desert, to which signals the Lunarians would reply, if they saw them, and had sufficient spare capital to sink in a thing in which there was no hope of a return.

And if there were any inhabitants on our satellite—a supposition not at all likely—the problem would arise of bridging the trifling chasm of 240,000 miles which separates us from them. But now it is Mars with which we wish to communicate—Mars, which is never less than 35,000,000 miles from us.

Several methods of signalling have been suggested, all more or less impracticable. A number of mirrors were to be arranged so as to flash simultaneously beams of sunlight towards the planet, but this would require the object to be visible towards which the flash is directed, and Mars is not visible to the naked eye at day.

Another suggestion is to get the gas companies to alternate darkness and light over the whole of London at intervals of five minutes during certain hours of the night, but gas jets would require to be very bright and powerful indeed to produce any effect at such an enormous distance.

A still better idea would be to get all the navies of the world collected in one place to flash their search-lights simultaneously towards the planet; or a specially devised electric search-light, of enormous candle-power, could be used for the same purpose. There is little doubt, however, that some centuries will pass before any system of earth signalling is attempted. The greatest hindrance to the realization of the dreams of seekers after "other worlds than ours" is that there is no money to be made out of it.—*Stockton Herald*.

GERMANS IN PARIS.

MANY things find a ready sale in the market of Continental countries, England and America, because they bear the mark "Paris." Those who prefer French goods may be interested to know that most of these articles, although not "made in Germany" (as the English have it), are "made by Germans." The number of Germans in the gay capital is greater than some people would suppose, and they are at the head of many trades and professions. Under the head "Germans" we include Austrians, who are of the same race and speak the same language.

Under the last kings of France a large number of German art-workers were domiciled in Paris, some of whom acquired a lasting reputation; these men practically established industries in France which even now remain to a great extent in the hands of their compatriots.

Buhl, the cabinet-maker, first produced the piece of furniture called

"boule" (a French rendering of his name). Furniture made by him has often fetched fabulous prices, as in the recent Hamilton sale.

Another was Ehrard, a native of Alsace, who settled in Vienna as a pianoforte manufacturer; he transferred his business to Paris, made several improvements in pianofortes, and thus created a branch of trade which became a veritable gold mine for the French capital. He then Gallicised his name into Erard, but the manufacture of pianofortes remained pre-eminently German, and for years the majority of the workmen were of that nationality.

To say that a man was a pianoforte maker was as good as saying that he came from the Fatherland; even at the present time some of the principal houses bear German names (Pleyell, Wolff, Gasper, etc.), and German workmen are at least as numerous as French.

The manufacture of brass and stringed instruments, clocks and watches, scientific, mathematical, and optical instruments, is largely in the hands of the stolid, ubiquitous "Deuscher."

Parisian coach-building enjoys a considerable reputation, but if we can judge by the names of the firms it is essentially in the hands of the Germans.

The same is true of furniture; if you take a walk in the Faubourg Saint-Antoine, the seat of the industry, you find yourself confronted on all sides by such names as Grohe, Diehl, and some of them announce that they are "German houses" or "German saw-mills," as if it were a recommendation.

The Fatherland is well represented in the fur-trade. This may be because Berlin and Leipsic are the great centres of this industry, the Russian skins being mostly sent to those places. "Paris fashions" are, of course, quite the correct thing, yet the Germans have undoubtedly a greater share than others in the reputation of Paris as the centre of fashion. Anyone who knows Paris will not need to be told that all trades connected with "fashion" are largely in the hands of the Teutons.

Among goldsmiths, silversmiths, jewelers (the costly Parisian cameos are mostly cut by Germans), printers, bakers, in short, in every branch of commerce, the Teutons are well in front. The founder of the *Wiener Presse* made a lot of money as a baker in the Rue Richelieu, and the shop still bears his name.

A great part of the French export trade is done through German commission agencies.

In professions those who come from "the other side of the Rhine" are very numerous, too numerous, in fact, for many of them fail to earn a decent living. Clerks, and governesses especially, have a hard time; it is not an uncommon thing for either of these well-educated young men and women who go to Paris (in spite of the warnings in the Press) under the mistaken impression that they will do well there, to wait for six months before getting a situation, and then have to be content with a miserable salary.

When the war broke out in 1870 there was a general exodus, but the sons of the victorious nation quickly made their way back when peace was concluded.—*Madrid Imperial*.

UTAH NEWS.

(Summarized from Territorial papers.)

James F. Stark and Mary E. Window, two employees of the insane asylum, were united in matrimony on November 8, at Provo, by Judge Jones.

It is said that Mayor Baskin, of Salt Lake City, has appointed J. R. Montgomery as city sealer of weights and measures, and Mr. Kendall as city food inspector.

On November 11, while workmen were engaged in driving a well on the farm of S. H. Hill, of Salt Lake City, at Mill Creek, they made a remarkable find at a depth of 175 feet below the surface. It was the bringing to light of several pieces of bone, which it was believed were fragments of a human skull. On examination they were found to be quite hard, but after being exposed to the air for a short time they crumbled to dust. Nobody in the neighborhood can account for the bones being there.

A novel and strange bet on the result of the recent Presidential election was made between C. H. Bevans, a Republican, and A. Halvorson, a Democrat, the condition of the agreement being that if Harrison was elected Halvorson was to wheel Bevans all the way from Hyrum to Logan, a distance of eight miles; in case Cleveland was successful Bevans was to manipulate the barrow and Halvorson to ride. When the result of the election was known, Bevans was on hand with his vehicle. After Halvorson had taken his seat, Bevans started at the head of a procession, and to a tune by the Hyrum brass band, with a caravan of wagons and buggies following him, marched the entire distance between the first and second cities of the Valley.

A grand jollification meeting and procession was indulged in by the Democrats over their recent victory in Utah. The scene on Main Street resembled that of two years ago, when the People's Party and Liberals were contesting for supremacy in municipal affairs. The streets were packed with humanity, and when the go-as-you-please procession marched and counter-marched upon the principal streets, cheer after cheer went up from the jubilant multitude that thronged the sidewalks and looked from the windows, doors, and steps of adjoining buildings. At the Salt Lake Theatre there was a tremendous gathering of people. The building was crowded to its utmost capacity. The speakers were numerous and their speeches limited to five minutes. Col. Lett acted as chairman. C. C. Richards, chairman of the Territorial Democratic committee, was the first speaker. He was followed by Col. S. A. Merritt, Judge Anderson, Judge Norrell, Hon. F. S. Richards, Ex-Gov. West, Delegate-elect Rawlins, Hon. W. H. King, Mrs. Laura De Force Gordon, Hon. David Evans, Hon. B. H. Roberts, J. C. McNally, Judge Judd, Editor Rhodes of the Ogden Post, Hon. John T. Caine, Joseph Cohen, H. W. ("Kentucky") Smith, R. W. Sloan, Hadley D. Johnson, J. B. Timmony, and A. D. Gash.

On November 19, the Utah Sugar Factory at Lehi completed its second annual run. This season it has been in operation about forty days, and during that time has employed an average of 100 men, and manufactured 1,500,000 pounds of sugar. Elias Morris, the president of Utah Sugar Company, said that, financially, this season's run had been a success. Last year 1,000,000 pounds of sugar had been manufactured, while this year the output had been 500,000 pounds greater, and the company is perfectly satisfied with its investment. The price of sugar this year has averaged \$6. Twenty-two hundred acres of beets were planted, and the farmers received \$5 per ton for them. At this price good farmers make money, but poor ones do not. Practical farmers have made \$100 an acre, and have evidenced their satisfaction by signifying their intention of doubling their beet acreage next year. Mr. Morris said that a great many fine beets were destroyed by a kind of blight during the heat of summer. What the principal cause was, was not ascertained. Reports show that the beet crops of Italy and Germany were similarly affected this year, but any difficulty from this source was not expected next season. The beets this year showed a higher percentage of saccharine matter than they did last, and it is believed that they will improve in quality under proper cultivation. Seed for next season's crop will be brought from Germany.